

A
S E R M O N

PREACHED
Before the Honourable House

OF
C O M M O N S

At their late Monethly Fast, being on
Wednesday, June 30. 1647.

By NATHANIEL WARD *Minister of Gods Word.*



LONDON,
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Bishop, at the signe of the Bible in Popes-
head Alley, MDCIL.

The Bookseller to the Reader.

Courteous READER,

THis Sermon by a special Providence came into my hands. The ensuing Letter was written by the Author to some friends, for whom this Copy was prepared: That the Printing of false Copies might bee prevented, which I heard were abroad, and intended for the Presse: I have adventured at the earnest request of many, both godly and judicious; to publish this without the knowledge or consent of the Author, not doubting but that it will be both usefull and acceptable to most, and justly displeasing unto none.

Thine S.B.



A LETTER

to some Friends.

Loving Friends.



O satisfie your expectations, I am willing to send you a true copy of my Sermon as I wrote it, but I confesse in some things a little differing from my preaching it: wanting time and rest, having travelled much a little before the day, and striving to speak loud in so great a Church; I soon discerned, that I could not be master of my thoughts and memory: but forgat some things materiall, and expressed two or three passages inconveniently, which sounded ill in mine own eares. I was very loth to read my notes more then some Scriptures: had I done it, I presume I had not offended any: but my judgement is altogether against it.

It hath not been my manner to grieve any mans spirit in the Pulpit, But in a distempered time, when Occurrences of State are so violent and various that a man speaks for life, it is hard to speak pertinently to the case, and acceptably to all hearers, especially when there are so many counterparties, tuning their eares to the key of their own Interests, inso-much that I scarce know any man who lyes not now under

some pressing prejudice, most men seeme to Exceede hanc
attem industriously, and God seemes to portion up every mans
armes, whose heart is set to doe him or this State any true ser-
vice; but I am far from excusing my selfe any farther then I
may and ought.

Two or three things I heare pleased not, 1 My perswading
so much to lament the King, wherein I acknowledge I let fall
one redundant expression; I am very ignorant of Gods mind,
if it be not a very Christian, and at this time a very necessary
duty; I thinke I had spoke nothing to the Text, if I had
not spoke to that which is the maine poynt in it. I earnestly
wish that time doth not drive us to a more bitter lamentation
for his carriage and mis-carriage, then now we are able or wil-
ling to foresee. I desire to bewaile my selfe that I can bewail him
no more. Yet if I may beleue my selfe, hot or cold, I am
as farre from being a Malignant as any man that heard
mee.

Another was some passages concerning the Army, which I
have sent you verbatim, I acknowledge I can but pittie and
pray for them, and so far as God who is able to worke good out
of evill, makes them his instruments to awaken the Parliament
to expedite what is necessary, I looke on them in hope they will
doe no great harme, but when I consider, how they have begun
so vast and strange an enterprize without warrant, I can-
not but feare they will proceed besides and beyond rule, if God
lead not their Leaders, with his onely wise hand, little doe
good men know what spirits they themselves, much lesse rude
men, are of, if once they be imbroyled, in heate of action and
opposition.

The other was the word carting which you shall meet withall
in its place, it grieved me to see drivers smile at it with sleight
Spirits in so solemne a time. I weighed it before and advised
with a godly prudent Divine about it, who said, it was no ur-
ge

fit expression, but might bee well used. Christ calls himselfe a Husbandman, into which calling it falls; carting is as honest and honourable a work and word as Carpentering: I think I shall ere long shew you a good Commentator on Ezekiel who saith, Christus, or, spiritus Christi est optimus & peritissimus Auriga, &c.

Some of you know how truly unwilling I was to come upon any publique Stage, knowing how perillous and jealous the times are, and how seriously I declined this text, suspecting the very words of it would bee ungratefull to some. I consulted with seaven intimate friends about it, and another much cooler and peaceable, whereto my minde most led mee, as they can beare mee witnesse, six of them urged mee to this, yet my heart did constantly discourage me from it, though upon many thoughts I could not conceive any subject so necessary as to perswade the restauration and conservation of our lost authority, in a time when Government is fallen so low, and mens Spirits risen so high: that if it be not suddenly looked into, no humane eye can see any helpe or hope how it can be scrued up againe to its due altitude, unlesse it be by him who can doe what he please.

I trust I shall not be grieved that I was not thanked or ordered to Print. I am not only above but averse to both. I have had more thanks then I can tell what to doe with, and many justify me I feare too much, and more importunity to Print it then I have or shall listn unto, for I see the nakednesse of it well enough, this I acknowledge grieves me sadly, that comming a hard Winter Voyage over the vast raging Seas to doe what service I could to my Country, in preserving Truth, and promoting Peace; I am obstructed so far as I am. I am not ignorant that there are some troubled at my being here, and watching an opportunity to weaken me and my worke, which I have attended faithfully, meekly, and not without some successe, but

I

I am not altogether discouraged. I hope I shall make and keep my peace with the Lord, as for men I hope not for it, till he shall vouchsafe to give us more humility and fear then I can yet see in this Land, which two graces seem to me to bee much more wanting then they ever were in my dayes.

I pray let none take any copy of this Sermon, but such as are wise, and friends to me, and have no itch to publish it, I would not adde offence to offence, it hath been often told me with some confidence, that it is already in the Presse, but where and by whom I cannot learn: I have used means and friends to prevent it, if it should by any other Copy. I shall then advise with you what to doe.

I intreat you, if in perusing it you find any evill in the matter or manner, you would charge me faithfully with it; I shall find a time and way to unsay and undoe it, in the mean while pray for him, that shall be

**Yours, if ever a time come againe
when men may be their owne.**

Nath. Ward

It will not be amiss to take a very Transient



view of the present state of the Kingdom.

It will becomers a State of things Religion to be

ment the most agreeable to the Principles of

GOOD Religion to be the most agreeable to

their own Interest.

And what is the end of all this? That we may

Before the Honourable House of Com-

mons, assembled in Parliament: At their

late Monthly F A S T, Being on

Wednesday June 30. 1648.

It is common to see the same thing as we read

of Prov. 1. And would infinite their Princes to be

only as the day, they would probably have more

EZEKIEL 16. ver. 14.

And fire is gone out of a Rod of her branches, which

hath devoured her fruit, so that she hath no strong

Rod, to be a Scepter to Rule, this is a Lamentation

and shall be for a Lamentation.

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THIS Chapter is a Tragical conclusion of the Antecedent part of this prophetic, wherein the Prophet tells them.

1 To what passe they have brought the state of *Israel*.

2 What God would have them now doe.

The first, under a two-fold or rather three-fold Al-

B

legory

Young

legory, it will not be amisse to take a very Transient view of this whole Chapter, being short: that we may take the better aime at the Text.

Ver. 1. Moreover take thou up a lamentation for the Princes of Israel.

It well becomes a State professing Religion to lament the miscarriages and miseries of their Prince, and good reason, for they are usually for their sin, and to their sorrow.

Ver. 2. And say, what is thy Mother? a Lyonesse, she lay down among Lions, she nourished her whelps among young Lions.

It seemed God and the Prophet tooke the Common-wealth to bee the Mother or Parent of their Kings, her Sons.

If Common-wealths were such Mothers as we read of Prov. 31. And would institute their Princes so piously, as she did, they would probably have more Lemmings, and fewer Rehobams.

If Princes would acknowledge their common-wealth to be their Mother, there were some hope they would better observe Summons advice, or rather Gods, which is not to forsake the Law of their Mother, to rule pro arbitrio, nor prove a heaviness to their Mother, nor a shame to their Mother, nor dispise their Mother, nor chase away their Mother, nor curse their Mother, nor smite their Mother.

But this Mother at this time was a Lyonesse, she couched among Lyons, and nursed up her whelps among young Lyons.

If Common-wealths be Lyons, how or why should their Kings be Lambs?

If they wil nurse up their Princes among young Lyons how should they shift not to share deep of their nature?

Young

and Young Courtiers are lightly none of the best
Tutors.

His is good of son
first for brought up one of her whelps, and came a young Ver. 3.
Lyon, it learned to catch the prey, it devoured man.

If Subjects will bee Demolish why should not their
Kings bee Demolish? It is pittie a people
should want a Rampant King; But a man had need
to have a good thick skin, and good solid bones to live
in such a Kingdome.

It becoms a King to bee a Lyon, but a Lambe too;
he be will not be like Christ the King of Kings, and
King of Saints.

The Nations also heard of him, he was taken in their Pit, and Ver. 4.
they brought him with whines unto the Land of Egypt.

Foreign Nations though heathen, do neither like,
nor love their neighbour Kings, if they heare they are
oppressors.

What pits Princes dig for their subjects, they often
fall into themselves.

When shee saw that she had mist her hope, and lost, Ver. 5.
then shee tooke another of her whelps, and made him a young
Lyon.

It is Christianity to waite with all patience for the
return of a King: It will also stand with Christia-
nity, when all patience, and hope is spent, to be think-
ing of a right successor.

And hee went up and downe among the Lyons, hee became a Ver. 6.
young Lyon, and learned to catch the prey, and devoured men.

Of this before ver. 3.
And he knew their desolate places, and he laid waste their Cities, Ver. 7.
and the land was desolate, and the fulness thereof, by the noise
of his roaring.

When Princes beginne to oppresse, they know not
where

where they shall make an end; vice hath no mean but not to bee at all.

Ver. 7. *An King may roare his Land desolate by roaring Proclamations and Edicts.*

Ver. 8. *Then the Nations set against him on every side from the Provinces; and spread their Net over him: he was taken in their pit.*

Ver. 9. *And they put him inward in Chaines, and brought him to the King of Babylon, they brought him into holds, that his voice should not be heard upon the Aquaintans of Israel.*
It were Royall wisdom for Kings to take warning by their erring Predecessors: but thats out of fashion.

When Kings will not be quiet without absolute Monarchy and Sovereigne Liberty, they may come at length to that Marke where they can have none at all.

These were forraigne toyles, but European History tells us of sundry Kings and Princesses taken in home Toyles, Civill Nets, which is a great trouble to subjects but a mercy to Kings if their people bee Christian and mercifull.

Ver. 10. *Thy Mother is like a vine in the blood, planted by the waters, she was fruitful and full of branches by the reason of many waters.*

Ver. 11. *And she had strong rods for the Scepters of them: that bear rule and her stature was exalted among the thicke branches, and she appeared in her height with the multitudes of her branches.*

Ver. 12. *But shee was plucked up in fury, shee was cast downe to the ground, and the East wind dried up her fruit, her strong Rods were broken and withered, the fire consumed them.*

Ver. 23. *And now she is planted in the wilderness in a dry and thirsty ground.*

Calvin takes blood for pollution as Cap. 16. 6. But

I must crave leave to thinke that the Prophet speakes in vinerons language.

It is a great felicitie for States to flourish in people and plenty.

It is a peculiar mercy when they are well stored with strong Rods for Scepters of rule.

It is an easie matter for Kingdomes to abuse prosperity, which too often destroyes the foolish. Prov. 1.32

And it is easie with God to destroy such Kingdoms with a precipice, King and Kingdomes are little matters in his hands if he be provoked.

And fire is gone out of a Rod of her branches, which hath devoured her fruit, so that shee hath no strong Rod to bee a Scepter to rule: this is a lamentation and shall be for a lamentation. Ver. 14.

A Scepter is an Ensigne of publicke authority, it is called *Baculus Regius*, *le Baston Royal*.

Sceptrum Jovis, from whence I take other Scepters were derived, was wont to solemnize great matters.

A Scepter is sometimes in Scripture and other Authors taken for *Monarchical* power.

Sometime for *Aristocraticall* and the power of subordinate Princes.

Sometime for the Standard rule or law whereby they rule. Hab. 1.8.

Out of this fourteenth ver. wherein there are no *Criticisms*, omitting other collections, or animadversions, which may bee more offensive then profitable, I will only take this generall Observation.

When a State hath brought it selfe to that passe that the Scepters of authority, and powers of Government are wasted and

weakned, it is a lamentation, and shall be for a lamentation.

This truth doth now stare us in the face with so grim a visage, that I need not be long in confirming it.

All the Schoole-men and wise-men in the world can hardly determine whether man be most beholding to God for his being or his well-being, much may be said on both sides from Scripture and reason, but there is no present need of this dispute.

The being of man, God hath placed, in his naturall constitution, his well-being, in his politicall institution.

Politicall Institution is compleated in } Ordination,
Administration,

Ordination, } 1. Framing a State into the most proper
forme of Policie it is capable of.
2. In the Sanction of apt and regular laws,
for Peace and Warre.

Administration, } 1. In placing pious and vertuous men
in all Politicall Offices.
2. In their Just and diligent execution
of their Charges.

A faile in any of these makes a mutilation in state.

We are to speak most properly of the last, the Text confines us to it.

If weak or unfit men be elected into publicke places, if Rulers prove defective in their Actuall Administrations;

If every wheele of Government keep not its proper station and due motion, but prove so vicious or supine that they

they lose their strength, it brings a Common-wealth to a common misery.

The Scripture reveals the universall or generall Politie where with God hath ordered the world.

We may see it in a breife scale or Clynax.

Knowest thou the Ordinances of Heaven, and their Dominions on earth? If these Caelestiall bodies should set themselves on fire by their over violent motions, or rout themselves into disorder by their distempers, or prove sluggish and uneven in their revolutions, or unfaithfull in their influences and defluences, the inferiour Creatures would soon come to purification and destruction: This is naturall.

God blessed man and gave him dominion over the Fish of the sea, the fowles of the Aire, and every living thing that moveth upon the Earth. Man by forfeiting this Seigniorie hath made himselfe obnoxious to Fish, Fowle, and Beasts, and all these ruminous and perillous one to another: This is humane or virile.

God gave Rulers and Superiours dominion over Inferiours, some naturally, some politically; if these through ambition fall into usurpation, or through Corruption into mal-administration, or through negligence into non-Administration, States would be soon distated and prostrated to confusion: This is Politicall or Civill.

God gave yet a higher dominion to his Angells, making them principallities and powers in sublime places; they are his Nobility; if these should cast away their

Gen. 1. 28.

Rom. 13.

1. 2.
Pro. 15. 16.

Eph. 3. 10.

Col. 3. 10.

Do

A Sermon preached at a Fast before

Dominions as some of them did, the world would soon be turned into a Hell: This is Angellicall.

Isa. 9. 6.
Isa. 22. 22.
Ephes. 1.
21. 22.

God gave Christ who is right Heire to all Crownes, the Sovereigne Empire over all, he laid the government on his shoulders, put the Key of all rule into his hand; He is *Dei Claviger*, as the Grand Tyrant of *Russia* mistiles himsele; If he through unskillfullnesse, or unfaithfullnesse should confiscate his Dominion, it would soon be the dissolution of all, as his resignation shall one day be: This is Sovereign and Divine.

These Ordinations are Gods foundations, which if they should faile, what can the righteous do? he must doe as others doe for ought I know; some translations have it, where shall the righteous appeare? The righteous have an Interest and accesse into all the sanctuaries and Cittadells under the Heavens, yet he must appeare in the open Streets, or on Howndor Heath, or under a hedge, or in a Ditch, or where he can shift best for himselfe.

Were it not altogether unmeet to damask fast Sermons with humane Histories, I might instance this truth in all or most of the states of the world, The Egyptian, Persian, Hebrew, Greek, Latin, and in divers nearer hand, If my observation and memory misuse me not, I think I might give you presidents from Classicall Authors of 66 Empires, Kingdomes, Dukedomes, and Provinces, that have suffered wrack upon the Flatts of Authority, happily many of them driven by the tempest of Tyranny; But God delighteth not to be worshiped on these daies in imbrothered Sack-Cloth, He bids us lay aside Ornaments and pleasant things at such times.

Yet give me leave to mention one instead of the rest, The Greeke Empire having flourished many yeates, especially

cially after it was enlarged by the Medean Kingdomes, When *Alexander* the great his Scepter failed, *Leosthenes* a very wise man said, that the heart of it did presently *Palpitare moribundè*, the spirits of it *huc atque illuc iactari e miserrimè*, that it did *scatere vermis*, *ignavis Regibus*, *Ducibusque torpidis*, and forthwith *marcescere, et confalescere intra se*; But I shall forbear and hold my selfe to Scripture and scripturall reasons.

When Dominion or Authority failes, All Politicall ^{Order.} Order failes. *Scaliger* saith, Than *O. do est Anima mundi*, another Author, that it is *Anima Reipublicæ*; let order be dissolved, confusion followes.

The Holy Ghost saith, that Christ shall sit upon the Throne of *David* and his Kingdome, He shall Order it ^{Isa 9: 7.} and establish it; There is no establishing of Kingdomes, but by Order.

Job speaking of the Territories of darknesse, and the shaddowes of death saith, It is a Land without Order. ^{Job 10. 22} Unity is the ground of perfection and perpetuity, Order is unity branched out into all the parts of consociate bodies to keep them in unity and perfection; where Order failes they are dis-joynted and convulsed; *Symmetry* and *Harmony* are the two supporters of the world; *Plato* said God was alwayes setting things in their due stations and proportions; We shall often observe in Scripture when God threatens destruction, hee threatens it under the word Confusion.

When a man is confounded, the Animall, Vitall, and Naturall spirits are powred together, a man for that while is unman'd, so when popular bodies are confused they are for that time impolitized. The states of the Netherlands are wisely called *Ordines*, so should all other States-men be.

C

When

Religion. When Dominion failes, Religion failes.

Authority maintaines piety, Government preserves Christianity, If not, It failes officially. *David* divided the Priesthood into their courses and Offices, it is said
 1 Chro. 23. these are their Orderings, Christ hath don the like in the
 cap 24. Gospell, but when Authority failed, these orderings failed. In the time of *Jeroboam* the lowest of the people were made Priests, such as were not of the sons of *Levi*, who ever would might be consecrated.

Ezek. 21.

26

It failes Theorically, In the times of these lamented
 Zeph. 3. 4. Kings the Law of God was prevaricated, they offered violence to the Law. In the time of the *Maccabees* the Law gathered so much corrupt dross, and such false glosses, that Christ takes much paines to refine it.

It failes Practically, In the time of the Judges, when
 Judg. 7. Authority declined, Piety degenerated, those were very sinfull times, There was no King nor Government in *Israell*, every man did what was right in his owne eyes, They took what Gods, what Priests, what Concubines, what Heritages, and undertooke what war they pleased; When the Ordinances and everlasting Covenant was broken, then was the earth defiled, and the Lawes transgressed.

Justice. When Authority failes, Justice failes.

Psal. 82.

When the foundations are out of course, then Governours will not know the mind of God, nor understand how people should be Governed, then will they Judge unjustly, accept the persons of the wicked, and not defend the Cause of the Fatherlesse, Widdow, poore and afflicted; Then Judgement is turned into Gall, and Righteousnesse into Hemlock: Then every man Hunts his

Bro-

Brother with a Net, they do evill with both their hands earnestly, Princes aske, Judges aske, great men aske, the best are as Bryers, and the most upright as Thornes. Mic. 7. 3.

When the mighty men, the Judges, and Ancients faile, when Children are Princes and Rulers Babes, then the people shall be oppressed every one by another, and every one by his neighbor, the child shal behave himself proudly against the ancient, & the base against the honourable. Isa. 3. 2

When Politicall rule failes, then the strength of a State failes, When a Kingdom of Gold degenerates to Silver, Silver to Brasse, Brasse to Iron and Clay, a stone cut out without hands breaketh all in peeces. Strength.

It was said of the *Afsyrian* State, the strongest State of those times, that their tackling being so loose, that their Main-mast could not stand strong, nor their Sayle be well spread, that the lame might take the prey and divide the spoyle; this Prophet saith of these times, that upon the approaches of Wars, all hands shall be feeble, all hearts shall meditate terrour. The hearts of people in such times are moved as Trees are moved by the Wind; such States are like bodies out of joynt, full of divisions, discontent, and Rulers have little or no power to rule them whom they have mis-ruled. Isa. 7. 2.

When Dominion failes, the Wealth of a State failes. Taxations, and oppressions are usually great, little finger was heavier then *Rehoboams* *Solomons* Loines, *Jehoiachim*, exacted the Silver and the Gold of the people. In such times God gives *Jacob* for a spoil, and *Israel* to the robbers. He makes the earth empty and wast, States are spoiled, they fail and mourn and languish away, no man hath any mind to trade or Husbandry, they know not what's their Wealth. ^{2R. 23. 35.} ^{Isa. 42. 24.}

owne, nor how long they shall keep it, some Canker Palmer-worme, Caterpillar or one East-wind or another devoureth all. When the *Greeke* Empire was broken, one compared it to a Chest of Gold and Silver, whose sides falling out, the *Purpurati*, and all that could, fell scrambling to the prey with all their might.

HONOUR. When good Government failes, then the beauty and honour of a State failes.

Pla. 48. 2. *Jerusalem* the City of God was beautifull, the joy of the whole earth, but in these times all her beauty departed, the Lord covered *Sion* with a cloud, and cast downe from heaven to earth all her beauty, all that honoured her despised her, all that passed by clapt their hands, hissed and wagged their heads at her, and said, is this the City that men call the perfection of beauty, the joy of the whole earth? that flourishing State became a song. A State is happy when it is *undique* happy, *Domi et fortis* as this was in *Solomons* time. A man may do as much by his name, as by the goodnesse of his talent or gifts, so may a State to themselves and others.

Peace.
2 Chro. 12.
5, 6. When Government failes, then Peace failes, which is the foile of all felicity. In *Abijahs* and *Asa's* reign, *Israel* was without the true God, teaching Priests, without the law and Government; in those dayes there was no peace to him that went out nor to him that came in, but great vexations were upon all the inhabitants of the Countrys, and Province was destroyed of Province, and City of City, for God did vex them withall adversity; thus it hath been with the State of *Florence*, *Syracuse* and many others: and thus it is now with *Germany*, and little better with ours.

I take these seven things may well bee accounted the seven Pillers whereon wisdom buildeth her house, if these fail, the house however wisely built at the first, must needs fall with a sorrow. Prov. 9. 1.

And that which boileth up the misery to the full height is this, that in such times States are of themselves irreparable, now is *Ephraim*, like a silly Dove without heart, now is the State of *Egypt* intoxicated, the wise men and greatest Councillours infatuated, the Lord mingles a perverse spirit amongst them, there is nothing but contradiction and prevarication, objections, interjections, puzzlings and counterpuzzlings, pluranimities and pluranimosities amongst them, nor shal there be any work which the head or taile, branch or ruff may do. Isa. 19. 11. 16.

In that day they shall be like unto women which doe nothing but talke, brabble and squabble their Councell and States in peeces; in such times there is no Balme nor *Physitian*, by whom the health of a people can bee recovered; in such times the Starres of Heaven and the constellations thereof shall not give their light, the Sun shall be darkned in his going forth, and the Moone shall not cause her light to shine; in these times the Lord will cover the Heaven and make the Starres thereof darke, obscure the Sunne with a cloud, and extinguish the light of the Moone, and darken all the bright Starres of Heaven, that hee may set darknesse upon a land: all which may bee safely understood politically. In such dayes or rather nights wise-men are ashamed, they are dismayed and taken. VVhen the *Macedonian* State was broken, a wise-man said, it was like a blind *Cyclops* that reacheth forth his armes and hands, to finde somewhat to stay upon but cannot. *Iustus Manius* writing of the troubles Jer. 8. 22. Isa. 13. 10. Ezek. 32. 7, 8.

of Germany, just a hundred years since, this present yeare, faith, it had beene better for a man to have died by the first strok, then to be saved through so many distresses.

These are the days wherein God will not be inquired
 Chap 20.3. of, nor intreated to give any counsell, these are the days of perplexity and giddinesse, wherein the best counsell a man can give or take, is that of the Prophet *Micah*, to look unto the Lord, to waite for the God of his salvation, to beare the indignation of the Lord, because he hath sinned against him, untill he pleads his cause and bring him forth to the light, and to perswade himself that at length he shall behold his rightcousnesse.

Application.

TO this passe was this State now brought.
 We come now to the second part. What such a collaps'd State should doe, which shall stand for Application.

This is a lamentation, and shall be for lamentation; for this very calamity the Lord commands this Prophet into these passions,

Sigh, thou Son of man with the breaking of thy loyns,
 Chap. 21. sigh with bitterness before the people, cry and howle son of man, because it is a tryall (a tryall indeed) thou therefore sonne of man smite thy hands together and lament.

There is a time to rejoyce, we have had such times long, I wish we had better improved them, there is also a time to mourne, into which time our sins, and Gods righteous Judgements have now brought us.

Let us first Mourn and Lament for our Royall Scepter,
 that he is thus weakned and unfitted to Rule; let us lament
 ment

ment his Personall sorrows, pittie should bee shewne to him that is in affliction; let us lament that he is deprived of his Royall Consort and Children, the supports and delights of nature, the sweet Objects of humane affection; deprived of his wonted honour and attendance, his Nobility and Compeers; deprived of his wonted Menial Servants, and attended with Military guards, unwelcome and ungratefull to him; deprived of his wonted liberty; these things must needs make him a man of sorrows, howsoever his heart is supported, he cannot but look upon himselfe as a man under Gods blacke rod; if God would soften our hearts to lament him as we should, it is probable he would soften his heart to lament his Subjects as he ought, God commands both this Prophet and this State to take up a lamentation for the Princes of *Israel*, Princes that were wicked enough, and more then enough, instrumentall to the ruine of that Common-Wealth, and their owne houses; let their demerits be what they will, it is Gods mind and Subjects duty to lament them, They are bone of our bone, and flesh of our flesh, and as men, ought to be pittied. *David* a man after Gods owne heart, thinks it good Religion to lament *Saul*, Gods and his professed Enemy; I much feare that that man is much wanting in Grace and loyalty, which hath not shed tears in the behalfe of our King, or done that in part of griefe which amounts to tears. If he laments himself too little, let us bewaile him so much the more.

Let us also lament him in respect of his Politicall sorrows, God saith of *Moab*, all that are about him bemoan him, and all that know his name say, how is the strong staffe and beautiful rod broken? blessed be God our staffe and rodde is not yet utterly broken; but greatly warped and weakened: The Lord in his mercy restore him and bind

Jeb 8. 14.

Jer. 48. 17.

bind

- bind him up againe. The Lord chargeth this Prophet to
 Clap. 3. 2 take up a Lamentation for *Pharaoh* King of *Egypt* taken in
 a net, though he had formerly taken one of these Kings
 of *Israel* it his Net, much more for the Kings of *Israel*
 as bad as they were. The Prophet *Jeremiah* Lamenting
Zedechiab this sinfull and miserable Prince, saith, the
 Lam. 4. 10. breath of our Nostrills is taken in their Net, Of whom
 wee said, under his shadow wee should live. A naturall
 Body hath vitall parts, as Heart and Lungs &c. Yet if the
 breath be not in the Nostrills al the wheelles of life move
 not, but are suspended from their functions; so it is with
 a Politicall body, The Prince puts life into all authori-
 ty, and gives the *Fiat* to all Lawes and Ordinances in an
 ordinary course; If in an extraordinary, a State wants
 this breath, it breaths but faintly, Authority is not in
 the full, but much Eclipsed, at least in the thoughts of
 Subjects. It becomes the daughter of Gods people in
 such a Case to gird her selfe with Sack-Cloth, to wallow
 Jer. 6. 26. her selfe in Ashes, to take up a mourning and bitter La-
 mentation as for her only Sonne, for so is our King du-
 ring his Reign. I will cause the Sun to go down at Noon
 Amos 8. 9, 10. saith God, and I will darken the earth in the clear day,
 and I will turn your Feasts into Mourning, and all your
 Songs into Lamentation, and I will bring up Sack-Cloth
 upon all loyns, and baldnesse upon every head, and I will
 make it as the mourning of an only Son, and the end there-
 of as a bitter day: I verily beleeeve this frame of Spirit
 would at this time bee farre more pleasing to God then
 our flightnesse and Jollity. God saith of Christ, he shall
 Isa. 48. 5. bee for a Crowne of Glory, as for a Crown of beauty to
 his people; so are all Kings in their Measure, or should be.
 All Common Societies, yea every good Subject hath a
 subordinate Crowne or Coronet upon his head; while
 our

our King and his Crowne are distanced, in this sort, every Subject stands bare, and the whole land uncovered, which is a great abatement of Honour; Let us therefore lament him for his sake and our owne.

Let us also here lament a Branch of our Royall Scepter; O Vine of *Sybnah*, I will weepe for thee with the weeping of *Fazer*, thy plants are gone over the Sea, the Lord keep him there without infection, and returne him in safety. The Prophet *Jeremiah* bewailing *Jerusalem*, in her comfortlesse condition, saith, there is none to guide her of all the Sons she hath brought forth, neither is there any to take her by the hand, of all the Sonnes she hath brought up, our Case is not altogether so, but too neer it.

Let us in the next place sadly lament our Nationall Scepter, this present Parliament. Our State may be compared to the Theater of the Philistines which was supported by two Grand Pillars, so are we by our King and this Honourable Parliament, If these two faile, Our Theater wil hardly avoid falling, so may much more harme be don to our Lords and People at the latter end, then in all our former late troubles, Howle ye Fir-trees, saith the Prophet *Zachary*, for the Cedar is fallen, the mighty are spoyled; Howle ye Oakes of *Bashan*, a voyce of Howling of the shepheards, for their glory is spoyled; a voyce of roaring of young Lyons, for the pride of *Jordan* is spoyled, you are our Fir-trees, our Cedars, our mighty men, our Oakes, our shepheards; If you be false we cannot stand, if you be spoyled, we are undone; If our shepherds be smitten, wee your flock are scattered and lost. You know how it was with *Rome* in *Antonies* time, and in the Reign of *Valentinian* the third, and *Placidia* his Mother, how with the State of *Germany*, when the Empire was translated to

D

Charles

Charles the fifth, If the whole head be sick, and the whole heart faint, there will be no soundnesse from the sole of the foot to the Crowne of the head, but wounds and bruises, and putrifying sores, which can neither be closed, nor bound up, nor mollified.

Constitution.

Lament your constitution, that it is so *Heterogenem, dissimilar*, and contramixt. Where the Members are *Membra dividenda* the whole can hardly be whole; An *Heterocranea* in our nationall head, will necessarily breed great troubles in our nationall bodie.

I conceive it would please God, and the Land well if you would please to give some generall directions, if it were but by way of request to the people, for the choice of Parliament-men; you are not ignorant what Laws and limitations not onely the Scripture but Heathen States have instituted in this behalfe, they should be *nati Majores, primogeniti, sapientes, probi, seniores, &c.*

Isa 41.
19..

Lament that the Providence of God, and the improvidence of men having made it so, the grace of Christ cannot or doth not amend it. I wil plant together the Cedar, the Shittah tree, the Mirtle, the Oyle tree, the Fir, the Pine, and the Box tree all together, that you may consider that the Hand of the Lord hath done it; It would be a great honour to the Religion of *England*, if the world might know, though there bee varieties of constitutions, difference of degrees, and diversities of Judgements among you, yet that your hearts were united in the fear of the Lord; when God meanes to restore his people to happinesse, hee saith, hee will unite the stick of *Joseph* in the hand of *Ephraim* with the stick of *Judah*, and make them one in his owne hand; when hee meanes to ruin them, he threatens to breake their staffe of Beauty and their staffe of Bands, and the Brotherhood

Ezek 37.
17..

hood between *Judah* and *Israel*. If a thin and sharpe va- Zach. 17.
pour get into any of the two Membranes which cover 7.14.
the braine, it causeth convulsive motions in the body;
when the spirits move unevenly, a vertigo in the head:
you are the life-guard of our King and Kingdom, If you
agree not in your Councells we shall hardly agree in our
coursēs; If ye mutiny in words, we shall be too ready to
mutiny with our swords.

Lament your Administrations, in speciall Lament that Admini-
you have not endeavoured so speedily and sufficiently strations
to establish the Scepter of Christ, which is the *primum*
mobile of all good Government. He cannot reigne with
strength if his Scepter be weake: To put but a Reed in-
to his hand is next doore to the setting of a Crowne of
Thornes on his head; let him have his compleate Domi-
nion, and he will have a care of your regular Authority,
both to preserve it and improve it. The delays and disa-
greements about this, have weakened all the Scepters and
strengthened all the stirs in the Land.

Lament that you have not sufficiently attended the re-
establishing of the Royall Scepter, which is our *secun-*
dum necessarium. The providences of God are immensely
deep, hee can turn our delays into his expeditions
a Kings peremptorinesse, and a Parliaments slacknesse,
into a greater good then all the eyes of the Land can
foresee, yet certainly it is no lesse then an amazement
to many considerate men, that that worke should goe
so slowly on. If a Common-Wealth be headlesse, the
people will be brainlesse. I dare professe in the eares of
God and this Honourable Senate, that I know not how
any man can bee more jealous then my selfe, that hee
should bee restored upon imperfect and unsafe termes,
but if it may be don upon good termes and Gods termes

the sooner it is done the sooner all will be quiet; Far be it from me to presse an interruption or intermission of such affaires as are instant and urgent, onely I humbly intreate you to remember again that it is our *secundum necessarium*, and that till you two our great wheelles be set right, all the lesser are like enough to go wrong.

If you have not beene early enough in rewarding the Army, with just payments, and due honour, I humbly intreat you to lament it: If any of this honourable Houſe have erred in discouraging, or disparaging them, I intreat them to lament it, yea though it bee not healed, it is no dishonour to honest men, (as we presume you are) to repent of what incogitancy hath done amisse.

If the zeale of maintaining the Power, and Liberty of the Parliament, and the Peace of the Common-Wealth hath moved you to anticipate some Petitions, though they were ill countenanced, and thereby caused the people to fear a losse of their popular Liberty, I likewise humbly intreat that you would lament it, and to remember what a King, and Kingdome within the pale of Christendom, I mean *Hen. King of Swede*, suffered, for an error of this kind, though I confesse much worse in degree.

If through connivence, and indulgence you have too long spared some that have too boldly blasphemed our supream Court and Councell, and thereby imboldened others to speake more evill of you then there is cause, you should do very well to lament it, and reforme it.

If you and your Officers have been any thing unthrifty in the accounts and disbursments of the Kingdoms Treasury, I pray let it be lamented and amended.

If you be so deserted that you are necessarily exposed to such yeeldings as may prove prejudiciall presidents to future Parliaments, and deepe detriments to the whole Realme

Realme, it would be cordially lamented.

If by these or any other defects you have laid your selves low, in the estimations and animadversions of the people, it would be sadly lamented. I somewhat fear that you may take up part of *Jobs* parable, and say, Oh that you were as in months past, when God honoured you, when his candle shined upon your heads, and when by his light you walked thorough darkenesse, when the almighty was so present with you, when the ear that heard you blessed you, when the eyes that saw you gave witness to your proceedings, when you put on Righteousnesse as a Robe, and Judgement as a Diadem, when your glory was fresh in you, and your bow renewed in your hand, when the people waited for you, as for the raine, and when you chose out their way, and dwelt as a King in the Army, comforting the Mourners! But now those that are far short of you in age, and worth, yea some, that are children of Fooles, and base men, viler then the Earth, make you their by-word, spare not to spit in your face, (Oh that you will spare such!) let loose the bridle before you pish away your feet, and raise up against you the wayes of their owne destructions, for which the Soule of this good man powred out it selfe and complains, that they were days of great afflictions, that God had cast him in to the mire, and made him become like dust and ashes. I hope you are not yet at so low an ebbe, I pray God give you hearts to lament the least losse of your Authority. I shall not need to remind you, that the losse of the power and honor of a Parliament is the greatest losse our Kingdom can sustain, the losse of a King clothes the whole land in sable, but the losse of a Parliament in a winding sheet.

Job. 22.

Job 30.

Our lives and all that wee are, and have, are bound up in your reputation, and all that your selves are, and

have, also; But I must excuse you the more, because it is a time wherein the Lord of Glory is staining the pride of all glory; the Nobility, Gentry, and Commons of *England* want no grace more then humility, which is the foyle of all graces, and the best way to Exaltation.

Martiall

Let us also lament our present Martiall Scepter. We have slighted Gods Moral, and Evangelicall Law, he hath now brought us in some sort under Martiall law: Let us lament that so good an Army should be so ill guided, as to do what they do without warrant from God or State, so far as wisemen can yet discern.

Let us lament, that a Scepter made of so much gold, silver, and true *English* mettall, should have any part of it of a Westphalian temper. Let us lament that such honorable and serviceable Troopes should have any mounted upon any Saddles of *John a Leyden's* make.

Hee was a
Sadler.

Let us lament that so good an Army should advance toward so ill a worke, at least in their shewes, and our feares, as to deliver a Parliament of some eminent Members by a *Casarian* section,

Let us very sadly lament, that some of them of a mechanic alloy should be so bold, as without warrant from their cheif leaders, to plunder us of our King, it was a malepert act, an act that would have better become a *John a Leyden*, *Knipper Dolling*, or *Jack Cade*, then a Loyall *English* Subject. But what if the Sword contemne even the Rod, what? It is great pity but that Sword should meet with a sound Rod: If no body else will provide it, I hope God will. But I trust Gentlemen some of you will call to mind what an old Roman, a wise Statesman, wrote to *Marcus Brutus* in the like case.

Exc. 28. 13

It was too great a disparagement to make our King
who

who is the Lord paramount of all our free-holds, such a moveable: I beleeve there have been spirits in this world which would almost come to bee King againe after such a handling. If hee went willingly, let us bewaile his error.

Let us lament that there should be any *Korah's*, *Dathan's*, and *Abiram's*, in an Army that layes so much claim to piety.

Let us lament with much spirituall griefe, that many of this Army have bemeazled so many ignorant Countrymen and Townes, with impious and blasphemous opinions, and rude manners. I marvell much that any man who feares God closely and uprightly should feare this Army, whereof a great part is said to be so good, that surely they will not, and others so bad, as surely they cannot hurt us.

In the first of *Ezekiel* there is a description of a strange wheele; it was a wheele, and wheelles, and a wheele within a wheele, and foure wheelles, and there were foure flashing, and sparkling Creatures, guided by a spirit that was in the midst of them, whither the spirit went, they went, the forme and motion of this wheele made the Heavens looke terrible. I could parallell our Army to this wheele allusively, but not abusively; If they can so drive their wheelles that they overthrow not *Charles* his Waine, nor break the axle-tree of the State, I meane the Parliament; and runne not the wheelles over some of their owne loynes, and can be so wise, as to unload on this side *Munster*; before they come to battaile and slaughter. I dare be bold to say with all reverence, that either the Generall, or *Christ* his Generall, hath more skill in Carting, then I ever looke to have while I live.

Let

Let us lament that these our brethren have imbraked themselves into an act unparallel'd, and an enterprise so inhumane, and imbrached, that I dare say, all the eyes amongst them cannot see to the end of all its issues by a thousand leagues; let us seriously lament, so seriously, that we may prevent all lamentations, by these our Brethren, and more then fellow Subjects.

Let us lament that such an English Army have cast so much well deserved honour in the dust; and such a blacke veyle over the face of the Gospell.

Popular. Let us also lament the whole State, and people, who seele in part, but do not sufficiently see their sin, and sorrow. The anger of the Lord was moved against the people,

2 Sam. 24.1 and he moved *David* to sin against them. Kings can sin fast enough of themselves, and kindle fires upon themselves, and the people: but usually people, by their sins, blow the Coales to a flame,

Lament that they have a suspended king; did they know what the *Egyptian* and *Russian* States; and what the Kingdome of *Fes* suffered for more then seven years together, for want of a King, they would lament to purpose.

Hof. 10.3 *Isa. 44.28* Shall I say wee have no King, because we feared not the Lord; what then should a King do to us? he that can tell what a King should do to a people that will not feare the Lord, I could earnestly wish him our Kings Vice-Roy in a Country that I know, I should hold him as good and as wise a man as ever was *Papirius Censor*. What should a King do to a people embroyled in so many divisions, Commotions, and Distractions? What should a King do in a Country where there are so many Kings, and so few Subjects? I dare freely say, that *Claudius Gordianus* nor the *Barbarian Hermite*, would not willingly at this time

time take the Royall Scepter into their hands, though the Subjects, in the plight they are, would sweare fealty to them with their hearts pinned upon their tongues ends. It may be an *Abimilech*, or a *Perkin*, or a *Michael de Lando*, would if they might.

Let us lament, that through these distractions, and peoples clamors, there is not balme enough, nor sufficient Physicians left in our *Gilead* to recover our healths. Jer. 8. 22.

Lament that you pursue your owne Parliament with so many strifes, and stripes of tongues, whereby you may degrade them much more then any defects of theirs, or any contest or affront of an Army. You go the next way to cut off your owne necks, and your childrens throats with your own Raifors: such gales, or gusts of so ill breath, may soone burne downe, and abate the height and breadth of your tallest and straightest Cedars, under which we must take shelter in such stormes as these. Psa. 52. 2.

Lament that you have so farre lost your proper popular Scepter, the fear of God and the power of godlinesse, for which these troubles are come upon you.

Lament that the Figtree languisheth, the Pomgranat tree, the Palme tree, the Apple tree, and all the trees of the field. Our Gentry, Citizens, Yeomen, Husband-men, and Trades-men, are so farre withered that their wonted joy is taken from them. You should doe well to consider that these nationall fires doe not onely burne the strong rods, but as the Prophet saith wickednesse burneth as a fire, and devoureth the stubble, the chaffe, the bryers, the thornes, and the thickets of the Forrest. You cannot indure the refining fire of Christ willingly, he can make you endure his consuming fire whither you will or no. Joel. 1. 17.
12.
Isa. 5. 24.
Isa. 9. 18.
Mal. 3. 2.

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Lament in a speciall manner that your Townes and Churches, are so belepered with errours, and strange opinions, and that so many are roblet-led with new lights, which though they be but Candles ends will hardly be extinguished, till they have set Gods wrath, and the peoples spirits on fire.

Lastly, let us lament, that we cannot lament, at least as God would have us lament; because it is not a lamentation; it shall be for a lamentation; so it proved by the Lamentations of *Jeremiah*, who lamented for these miseries with more bitter lamentations then ever any mortall man made, or Poet feigned. He lamented till his eies sayled with teares, his bowells were troubled, and his liver was powred upon the earth, and sped never the worse for his lamentation.

The Lord threatens the people to double the Sword the second and third time, if he hath intermitted a while that he might whet and furbish his Sword for a second scene, or act of War. He that cannot see whence the third is like to come, hath very dim eies. He can overturn, over-turn, and over-turn, he can shave the head, and after that the beard, and after that the feet, he can walk seven times contrary unto us, he can give us reall signs, & good hopes of making us a comfortable settled and reformed State; But when the vessell is well neer finished upon the wheels, he can break al again, and make it of a miserable forme, if the sins of a Nation provoke him to it.

Ezek. 21.

14.

Isa. 7. 20.

27.

Lev. 16.

Jer. 18. &

1. 10.

Jer. 18. 10.

But some may say, or thinke, as the people did of this Prophet, that he speaks parables, and that these visions are but failing visions; I pray God they may prove so, for his tender mercy, and holy names sake.

I had thought to have spoken somewhat of the Ecclesiasticall Scepter, and how weakned Scepters might be

re-

restored to their strength, so far as belongs to a Divine
But fearing that the State is at this present in too violent and hot a Paroxisme to take Phisicke, and that it would cost more time then can be allowed, I shall here conclude with these four conclusions, which I take to be everlasting truths.

I.

That the highest honour, and weightiest charge, God hath entrusted any of the sonnes of men with, is publick authority.

II.

That no man can sin a greater sin against God and men, then to cast the honour and power of Authority in the dust: The sin against the holy Ghost excepted.

III.

That besides the Mal-Administrations of government by Magistrates themselves, there is no readier way to prostitute it, then to suffer vile men to blaspheme and spit in the face of Authority.

IIII.

That if Rulers once lay publick Authority wast, they will find it the difficultest peece of worke that ever mortall men tooke in hand to raise it up againe to it's due height, and true strength.

FINIS.